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•883 Of the nation-wide youth organizations before the last war, the most popular were:

The Boy Scouts (Skaudid), founded in Estonia in 1913; in 1939 they had about 6,000 members.

Girl Scouts (Gaidid), founded in 1921. At the end of Estonian independence they had over 2,500 members.

883 186 Similar organizations of purely Estonian origin were the following: Noored Kotkad ('The Young Eagles'), founded in 1930 and having a membership in 1940 of about 17,000; and Kodut-ütred ('The Home Daughter'), founded in 1932 with a membership in 1940 of about 20,000. Both these organizations emphasized the education of youth in the national spirit.

Ülemaaline Eesti Noorsoo Ühendus ('Nation-wide Estonian Youth Organization'), founded in 1919, was in important organization to which

883 belonged young people outside of the schools as
186 well as young adults. It stood for support of an original national culture, national dances, libraries, theater and music. In 1940 it had 310 branches with 16,000 members.

177 Noorte Meeste Kristlik Ühing (YMCA) was
883 founded in 1920 by representatives of the American association. In 1939 it had over 7000 members.

Noorte Naiste Kristlik Ühing (YWCA) was founded in 1921 also by Americans. In 1936 it had 3955 adults and 1459 young members.

All these above-mentioned organizations were liquidated during the first Communist Occupation and only Communist Youth organizations are operative now in the Estonian SSR (see also Subparagraph 1j, EDUCATION, p. 13).[1]

[1] [correction; See cat. 116, -131- pp. 230-231- - Analyst]

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177 English occupies third place, and many schools
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871 have dropped it entirely. Great emphasis is put on military training for boys and girls, this being started in the third grade. At numerous celebrations, shooting competitions between youthful teams are often part of the programs.

All schools are subordinated to the Ministry
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871 of Education (formerly Commissariat) of the Estonian SSR, which in turn receives its orders from Moscow.

883 The national and international youth organiza-
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626 tions, such as the Boy Scouts, the Girl Guides, the YMCA and the YWCA, as well as all school clubs have been closed, and some reports have indicated that Estonian children are forced to join such Communist organizations as The Children of October, for children from 7 to 10 years; the Pioneers, for children from 10 to 15

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883 665 626 years; and the Communist Youth (Comsomol, as it is called in Russia), for youth from 15 to 20. On the other hand, there are complaints that the number of members in these organizations is low. The unpopularity of these organizations, despite the fact the certain economic rewards are given for membership, may be due to the fact that their members act in schools as spies among fellow students and teachers.

873 208 Adult education which flourished in independent Estonia under the Educational League has been completely liquidated and the People's Halls, the former Public Houses, are used now only for political indoctrination and anti-religious propaganda under the supervision of the Inspector of Political Education in each district and [658] town. The numerous public libraries in villages have been reported to be almost all purged and destroyed.

000 hens, everyone according to his means.

584 In more recent years (at the turn of the 19th and 20th centuries) the wooing and wedding customs of the Votes have completely changed. Young people usually get more closely acquainted with each other spending nights together. One pair or several pairs go to an outbuilding to converse and to sleep. A boy spends one night with one girl, the next with another girl, until he finally finds a suitable life companion for himself. This night-spending has certain limits, the crossing of which is considered completely improper. The girls shun a lad who is too aggressive and refuse even to dance with him--a severe punishment in villages where the young people come together every night to dance and play. In some villages one of the young men is elected a kind of social leader; he decides who will spend the night with whom. His decisions must be followed by the boys from his own as well as from other villages.

● [883]

When a young man has decided to marry and has received a girl's consent, he tells his parents and asks his uncle or godfather to make the official wooing. The latter goes to the girl's home and asks, in figurative language, to buy an apple tree. If the girl's parents agree, then the betrothal of the young people takes place on the following day. For this the girl summons her relatives, and the go-between brings vodka from the tavern. The most important ceremony at the betrothal is the giving of the kerchief: the bride takes a kerchief from a chest, gives it to her mother, who in turn gives it to the bridegroom for a ruble. The latter wipes his and his future mother-in-law's lips with it and kisses her. They they all drink and the bridegroom is